

the reciter (of the hymn), repeats
at the ceremony
the gratifying measure.

4. The brilliant AGNI, mature in
wisdom, has shone
resplendently: offer worship to the
wide-spread heaven
and earth, thou whom, well-fed, the
five races of men,
bearing oblations, propitiate, with
(sacrificial) food,
as if thou wast a mortal guest.

5. When the holy grass has been
cut, (to be pre-
sented) to AGNI, with
the .oblation; when the well-
trimmed ladle, filled with butter,
has been lifted up;
then thy receptacle, (the altar),
has been prepared on
the surface of the earth, and the
sacred rite is had
recourse to, as light (concentrates)
in the sun.

6. AGNI, many-rayed, iivoker-of
the gods, blazing
with brilliant fires, bestow upon us
riches;, and may
we, Son of strength, clothing thee
with oblations,
overcome iniquity (like) a foe.

SUKTA XII. -(XII.)

Deity, Riski, and metre as before

7. AGNI, the invoker of the gods,
the lord of sacri-
fice, abides in the dwelling of the
institutor of the
rite,¹ to offer sacrifice to heaven
and earth: he, the
Son of strength, th^ observer of
truth, has overspread
(the world) from afar, like the sun,
with light.

8. Adorable and resplendent AGNI,
to whom, ma-
ture in wisdom, the worshipper
offers oblations at
every sacred rite, do thou, who
art present in the
three (worlds), move with the
speed of the traverser

¹ *Todafya*, from *tud*, to torment or distress, he
who is dis-
tressed by ascetic devotion, *tapasti pidyatej* that
is, the *yaja-*
mdna.